BIBLIOTECA BODLEIANA

The Cauſeleſs Ground of Surmiſes, Jealouſies and unjuſt Offences removed, in a full clearing of faithful Friends, *and a ſober vindication of my Innocency, and the* Friends *concerned with me; in relation to the late Religious Differences and Breaches among ſome of the People called* QUAKERS *in* America.

I Tenderly intreat and deſire that none apply, or conſtrue any Words contained in theſe following Lines, as intended by me in way of Reflection, Blame or Charge, againſt either the Body of Friends in general, or any particular Meeting, or Meetings of Friends in particular, or againſt any ſingular faithful Friend or Friends whatſoever; being only a full Clearing of Faithful Friends, and a ſober Vindication of my Innocency, and Chriſtian Teſtimony, freely recommended to the tender Conſciences of ſuch as may read them.

I Find a weighty Concern upon me to publiſh this following *Declaration*, to ſilence and remove theſe evil Surmiſes, Jealouſies and unjuſt Offences taken both againſt many faithful *Friends* in general, and *Me* in particular, upon the Miſconſtructions, and Miſapplications that ſome have made of ſome Paſſages in my late Printed Books.

And in the firſt place I cannot but greatly blame them, who have reprinted diverſe of my late Books, with other Titles than the Titles firſt given them, as *An account of the Diviſions among the Quakers in* Penſilvania, *A further Account of the Diviſions among the Quakers in* Penſilvania: And to a ſmall Treatiſe of mine concerning the *Reſurrection*, this new Title is given, *The Chriſtian Quaker, or* George Kieth's *eyes opened*, as if the Name *Chriſtian Quaker* were peculiar to me and ſome few others called *Quakers*; or as if I had been formerly Blind till of late days; both which I diſown, for whatever I have delivered in any of my late Printed Books, touching either *the Reſurrection of the Dead*, or any other Principles of Chriſtian Doctrine; it hath been my Faith ever ſince I came among the people called *Quakers*, which is upwards of thirty Years paſt,

and it is my charitable ſincere Perſuaſion, that the worthy Name of *Chriſtian* doth truly belong to very many of that People as well as unto me, having an experimental Proof, through intimate converſation, and frequent verbal Communication with many of them, that they are ſincere in the Chriſtian Faith, and whoſe Life and Converſation doth Seal unto the ſincerity of their Chriſtian Profeſſion.

And whereas it hath been ſaid, that I have Printed ſeveral Books againſt the people called *Quakers*, charging them with holding and cloaking more damnable Hereſies and Doctrines of Devils, than any Proteſtant Profeſſion would tollerate. I anſwer, a great ſearch having been made by many into all my Printed Books, it hath not been found; and I ſay, it is not to be found, that any where in all my Books I have charged the people called *Quakers*, either in general, or in the plurality, with any ſuch thing. And by a Manuſcript given forth by ſome of them that ſo charged me, it is made apparent, that I charged but a few, and theſe few did not at moſt exceed thirteen when I did ſo charge them. And that my innocency may appear in this Matter, I need but recite ſome of the printed Paſſages in my late Books, where I am ſo far from charging the People call'd *Quakers* in general, or the Body of them, that I purpoſely, and with great care and induſtry have cleared them; ſee for this in the Book call'd *Some Reaſons and Cauſes of the late Separation*, *pag.* 17. *l.* 14. where I ſay, *That we remain in dear unity with the Body of our faithful Friends, all of them, in all parts of the World*, and p. 23. l. 13. of the ſame Book, *We declare we are one with our faithful Brethren, in all parts of the World, both in Spirit, Doctrine and Practice of true Chriſtianity: And we faithfully believe that our Faith in all things doth well agree to all our faithful Brethren every where, and is the real, ſound and upright Faith, as it hath been received, not only by ancient Chriſtians in all Ages of the World, but alſo by the moſt ſound, ancient, and preſent Friends of Truth, called in ſcorn* Quakers. Divers other Paſſages of the like nature might be cited out of my late Books, but theſe may ſuffice at preſent, and it is greatly to be noticed, that notwithſtanding the objections and ſevere Accuſations that ſome have made againſt my late Books, as being hurtful to Truth and Friends of it, and giving advantage and ſtrength to Adverſaries of Truth; Yet after great ſearch into my Books, and a ſtrict Examination of them, by ſome that have ſo complained, there is not any Line or Sentence in any of them, that they have made to appear to contain any untruth or falſhood in them, either in matter of Doctrine or Fact: And as I have told them, and anſwered divers times, Generals prove nothing, it is not enough to ſay *my Books have done hurt*, unleſs they can inſtance particular Untruths or Falſhoods in them of Doctrine or matter of Fact, which they have not done. I have alſo deſired them

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who have ſo charged me, to diſtinguiſh betwixt a proper and accidental Cauſe of an effect; as even ſome of them have been put ſo to diſtinguiſh, with reſpect to ſome of their own Writings, an evil uſe being made of them, by ſome ill minded men. I have granted that ſome of my late Books might have been an improper and accidental cauſe of Hurt and Grief to Friends, and of ſtrengthening Adverſaries, but unleſs it can be proved that they are the proper and direct *Cauſe of ſuch Effects*, which hath not been proved, it doth not follow, that they are to be blamed; for as they might have been the improper and accidental Cauſe of Grief to ſome, ſo as can well be proved, they have been of great ſervice to many, yea to Hundreds of *Friends*, which they have acknowleged: and have ſignified their great ſatisfaction and joy, that God had raiſed me up, and ſome others with me, *to appear in a zealous, plain and clear teſtimony to thoſe great Truths of Chriſtianity, plainly aſſerted in my late Books*, and in oppoſition to thoſe vile and groſs Errours boldly aſſerted by ſome, that went under the ſame outward denomination: And as this hath had a Service to many ſincere hearted Friends of the ſame profeſſion with us, who have bleſſed God, on our behalf, for his giving us Zeal and Courage to appear in ſuch a publick Teſtimony to theſe great Truths of Chriſt that had been as it were buried in ſilence by ſome, and oppoſed by others; the reviving and raiſing up of which, God was pleaſed to ſhow me in a Heavenly Viſion, and that he would make me an Inſtrument thereof, with ſome others concerned, for which, and for all his other great Mercies, I deſire for ever to praiſe him, ſo it hath had a great Service to many of almoſt all other *Profeſſions* who had been jealous of us, and did frequently accuſe us in general, *as being unſound, touching theſe great Truths of the Chriſtian Doctrine and Faith, who are now in great meaſure ſatisfied*, and on that account their Love and Charity is the more extended towards us, which I am well perſwaded will, by the *Bleſſing of God*, be made a means to many of them to bring them nearer to us, and to open their *Hearts* to *receive our Teſtimony*, in what we have from God, to declare unto them for their good: And many of all ſorts that frequent our Meetings, of other Profeſſions, are well affected with our Teſtimony, to the inward appearance of God and Chriſt, together with the holy Spirit in Mens hearts, while they find us warm and Zealous in our Teſtimony to the other great *Doctrines* of the Chriſtian Faith, held in common with them, as particularly, that the *Faith of Chriſt, as he dyed for our ſins, and roſe again, is neceſſary to our Chriſtianity and Salvation, that God doth juſtify us and pardon our Sins for Chriſts ſake, who dyed for us, through our Faith in him, that is, always accompanied with ſincere Repentance, reformation of Life and new obedience, that the Man* Chriſt Jeſus, *even the ſame that dyed for our Sins, roſe again, and is aſcended, and is in Being in the true and perfect Na-*

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ture of Man, having the true Soul and Body of man, in Heaven, wonderfully Glorified and Exalted; our **High Priest, Mediator** *and* **Advocate** *with the* **Father**, *by and through whom God doth give the holy Spirit, and all Spiritual Blessings, and Influences of Grace, Peace, Life and Light, and Wisdom and Power, and every new supply and increase of the same, to true Believers in him, as he is thus glorified and exalted; and by and through whom God doth Graciously accept us, and our Services, Worship, and thanksgiving, and whole obedience; and by this Man* **Jesus Christ**, *God will raise the Dead and Judge the World at the last Day: And that the deceased Saints have not yet (generally) received the Resurrection of the Body, but wait for it at Christs last coming and appearance without us in his glorified Body, to Judge the quick and the dead.* The plain asserting of these, and other great Truths of *Christianity* in my late Books, and that with Zeal and fervency of Spirit, in the sincerity of my heart (in which I have had great Peace and Comfort, and still have by the *Spirit of God in my heart*, notwithstanding the rash and uncharitable Censures of some) have been, and yet will more and more be of great Service, not only to many of the same Profession and Denomination with us, but to many of other Professions in Christendom, for the clearing the Truth, and faithful Friends of it, and for the removing these Jealousies and Dissatisfactions that many of all other Professions have entertained against us, occasioned either by the obscure and unwary Expressions of some of the same Profession with us, or by the ignorance and unsoundness of some others, which yet ought not to be charged upon the whole, nor upon any that are innocent, as touching these things. But if any should go about to cover, cloak or excuse these Errours, or any Guilty of them, and neglect to pass a due censure upon them, after due notice given them, they are in so far chargeable with them. And therefore, that I and others joined with me in our late Printed Testimonies, might be clear of the Guilt of these Errours, and of such as did hold them, we did find our selves weightily concerned to appear in such a publick Testimony, to the Honour of **God** and his dear Son **Jesus Christ**, and the peace of our Consciences, and also to the clearing of *faithful Friends* every where, and for the credit of our Profession, which was our sincere intention to remove all offences and Stumbling-Blocks out of the way, as we have plainly declared in our Printed Treatise, called **Some Reasons and Causes of the late Separation**, *pag.* 24. *line* 24. where we say, *to prevent Truth and faithful Friends being defamed by Adversaries, we are weightily concerned in this Testimony.* It was therefore a great surprisal to us, and remaineth so to be, to find some so to misconstrue our real and sincere intention, and so greatly to misunderstand us, as to charge it upon us, that our late Printed Books have tended to give great occasion of Offence, and stumbling to many.

ny, &c. opening the mouths of our Adverſaries, Profeſſors and others, to reproach the Truth and *Friends* thereof. But it is ſtrange to us, that our faithful and zealous witneſſing for the *Truth*, and againſt Errour, ſhould be conſtrued to be to the reproach of Truth and Friends of it: doth one contrary produce naturally another, or doth Truth produce Errour? if nay, no more can our zealous Teſtimony to Truth, produce the bringing reproach upon Truth and the Friends of it; or rather, is it not more apparent, that to paſs by in ſilence, without any cenſure or publick Teſtimony, groſs and vile Errours (ſome of which not only no Proteſtant Profeſſion would tollerate, but even the Church of *Rome* would not tollerate, but publickly Judge and Condemn) doth bring a Reproach upon Truth and Friends thereof, and doth open the Mouths of Adverſaries to reproach us, as being guilty of cloaking ſuch groſs Errours amongſt us, for if we are guilty of blame for expoſing theſe mens groſs Errours (after due Goſpel order uſed towards them, as hath been ſufficiently proved out of our late Printed Books, and great endeavours uſed to reclaim them, convince them, and better inform them, which they have rejected, and notwithſtanding their Scripture Confeſſions ſtill perſiſted in their Errours, as I have made appear out of their own Papers and Manuſcripts, ſigned with their own hands, ſince their pretended *Scripture Confeſſion*,) what is the Conſequence that many will make from this, but that to paſs by in ſilence, cover and cloak ſuch vile and groſs Errours among us, and to leſſen and extenuate them, with the ſmooth names of Weakneſs, is eſteemed a Virtue by us, but let it be far from us, to give any ſuch occaſion of Argument againſt us. But aswe have impartially in Print as well as otherways, witneſſed againſt that Judged by us groſs Errours in other Profeſſions, not covering them with the ſmooth name of Weakneſs, ſo that we may approve our ſelves indued with that wiſdom from above, that is without partiality and reſpect of Perſons, let the groſs Errours, or any other defaults and Immoralities that any among us are guilty of, be impartially witneſſed againſt in Print or otherwiſe, after due *Goſpel Order and Diſcipline* hath been exerciſed towards them, as is the preſent caſe, for we Printed not a Line againſt them, until by *Chriſts eſtabliſhed Diſcipline in his Church profeſſed by all Friends*, they had made themſelves to us as *Heathens* and *Publicans*, by their rejecting and denying the ſound and ſealonable Judgement of the *Monthly Meeting*, whereof they were Members, and denying that Meeting to be a Meeting, tho it was the only *Monthly Meeting that then was in Philadelphia*, and *the only Repreſentative of the Church in that place* at that time; and alſo until they had rejected all our Endeavours and Propoſals unto them, in order to Reconciliation. See a Copy of the ſaid Judgement in the Printed Treatiſe, called *Some Reaſons and Cauſes of the late Separation*

tion, p. 10. And if that particular Meeting or Assembly that they belong unto, pass no due censure against them, the Errours and defaults of the particulars are justly imputed to the particular *Meeting* or *Assembly* they belong unto, as we have largely proved both from *Scripture* and large Citations out of *R. Barclays* Book called *The Anarchy of the Ranters*, &c. well approved by Friends, as particularly *pag.* 32. 33, 34, 48, 49, 51, 52. to which I refer.

Next as to the Separation (which some charge the blame of upon us, and lay at my door, and them joined with me, in our zealous *Christian Testimony for these great Truths of Christianity, and against the opposite Errours*) as setting up *Separate Meetings* in *Pensilvania*, or any where else in *America*. It hath not been proved against us by any sufficient Evidence, nor can it be proved that either *we began it*, or *continued it*; for the first *Separate Meeting at Philadelphia, we began it not*, but they of the other side, as I have made to appear before many Witnesses: And there was no other *Separation* or *Separate Meetings* amongst us any where in *Pensilvania*, or elsewhere, until I, and they concerned with me in our *Christian Testimony* were denyed and disowned by them of the other side, by *a publick Judgment given out against us*, and me in particular, signed by twenty eight Men, called *Ministers* and that without all Conviction or Tryal: And after this I and other Friends of the Ministry joined with me, proffering *to offer our Gift among them*, were universally rejected, and disowned by a Party in these parts, which many *Friends* seeing and noticing did occasion them to own us and our *Testimony*, and thus the breach happened in many *Meetings*. But had we made the *Separation*, we had been warranted so to do both by *Scripture* and *the express Doctrine of R. B. his Book abovementioned*, in *pag.* 33, 49, *&c.* to which I refer, and to the particular large Citations quoted, and Observations thereupon in the Printed Treatise, called *Some Reasons and Causes of the late Separation*. and it had been but reasonable and convenient for such as have so positively blamed me and them concerned with me, both *for the Printing and the Separation to have answered our Reasons from Scripture, and R. Barclays Book in our Vindication, and to have shown the Invalidity of them, and also to have given us plain Reasons and Proofs from Scripture, whereby to convince us of Sin, and that we were not acted in Gods Wisdom and Counsel therein*, which they have not yet done, and until they so do, we must crave leave to differ in our Judgment from them in this particular Matter, though we desire to remain in *Love and Charity towards them*, and in *unity with the Faithful in the main every where*; for they must convince us by stronger and better *Arguments*, than to say, *It is their clear and general Sense*. (But we do well know it is not the *General Sense of*

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Friends to blame us) for we are well perſwaded, that no *Divine Senſe ever will or can contradict, or condemn what plain Scripture Precepts and Teſtimonies do juſtify*, as in the preſent Caſe we have, as alſo the *Example of our antient Friends*, who have Printed againſt leſſer Errours in others, who differed from them, and have alſo *Separated from them*, though thereby *Papiſts* have been gratified, and Gloried over all *Proteſtant Profeſſions* in general, and have ſtrengthened themſelves thereby, as much as any have againſt us by our late Printed Books, and have ſaid, *Lo how Heretieks and Schiſmaticks, ſince they have left the Mother Church of* Rome, *have gone into endleſs Separations, and expoſe one another, and contend againſt one another, ſeeking to deſtroy one another by their endleſs Contentions*, and thereby concluding, that neither their Printing againſt others Errours, nor the *Separation of one from another*, or from the *Church of Rome*, is of God, or is acted in the Wiſdom and Conſel of God, as ſome do ſo Argue againſt us. But if they know how to anſwer the *Papiſts Arguments* in this Caſe againſt themſelves, they may know how to anſwer the like Arguments againſt us.

And as concerning *Unity*, we greatly value it, to wit, *that Unity that is built on Truth and Righteouſneſs* (without which *Unity* is but an empty name and an Idol,) and when we are agreed in the main, ſo as to be one in the principal things of *Faith and Doctrine*, and feel the Spirit of Life and Love in Chriſt Jeſus to knit our hearts together, A difference of Judgement in leſſer Matters ſhould not break out Unity, and without breach of Unity we ought to bear and receive the Word of *Exhortation*, or reproof that any have from the Spirit of Truth to deliver unto us, without gainſaying, ſtrife or alienation of mind.

As to the Charge of ſome concerning *Falſhood* of Doctrine, or innovation of Doctrine brought in by me or others joined with me; they who have ſo charged us, being moſtly convinced of their raſhneſs, proceeding from their own Ignorance and miſtakes, I ſhall not need to ſay any thing for our Vindication: all the more judicious and underſtanding among us, both of the Miniſtry and others, being generally ſatisfied with the *Manner of Doctrine held forth by me*, either in my late Printed Books, or publick Aſſemblies of the People called *Quakers*. And as to the charge of my impoſing a Faith upon my Brethren in *Penſilvania*, or elſewhere, in my own Terms, I have ſufficiently cleared my Innocency in that reſpect, and none have yet ſufficiently proved it againſt me, nor ever will be able ſo to do. I know no Terms of mine, that I ever uſed in Faith and Doctrine, I am no Inventor of any new Words, or Terms, being well ſatisfied with *the ſound Words* uſed in *Scripture*, and other Words and Terms uſed (in the ſavory Life and Spirit of Chriſt in Harmony with the *Holy Scriptures*,) by all ſound Chriſtians in all Ages in General

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and faithful Friends of the ſame Profeſſion with me in particular. And as for that called *An account of our ſincere Faith*, writ by me, and Printed at *Philadelphia*, by the general conſent and requeſt of *Friends* joined with me, in theſe *American* parts; received by the general conſent of ſome *Meetings* of the People called *Quakers* there, and by the general conſent of that called *our Yearly Meeting*, held at *Burrlington 7th.* of Month 7: 1692. I ſay, I never impoſed that Form of Confeſſion, on any there, or elſewhere in the World, but am fully ſatisfied, that if any here, or there ſee not fit to declare their *Faith*, in that form of Words as there declared, they may exerciſe their *Chriſtian Liberty*, to uſe any other terms or words, that the Spirit of Truth furniſheth them withal, or giveth them liberty to make uſe of out of *the Holy Scriptures*, for the *Faith* may be one and the ſame received and confeſſed by many thouſands, and yet not the ſame Forms and Words uſed by them all, but all theſe Words and Forms will have the ſame ſenſe and ſignification, and be of the ſame importance, if the Faith be one, and the Spirit be one in them all. But that ſome Principles and Doctrines, and Points of Faith are neceſſary to be agreed upon, together with the practices neceſſarily depending thereupon, and to be owned, profeſſed and declared by us, to be as it were, the *Terms that draw us together, and the Bond by which we become centred into one Body and Fellowſhip, and diſtinguiſhed from others*, yet not this ſo the Bond, but that we have a more inward and inviſible, to wit, the Life of *Righteouſneſs* is the expreſs *Doctrine and Teſtimony* of R. *Barclay* his Book abovementioned, *pag.* 48. And whether *Friends* do not make ſome Principles and Doctrines of Faith, yea, and leſſer matters, (called by ſome, *The form of Truth*,) as plain Language and plain habit, refuſing to *Salute with the Hat and Knee*, and ſome *Matters belonging to Church Diſcipline*, as *Mens and Womens Meetings*, *Terms of their Communion*, I appeal to all intelligent *Friends*. And how it is that the greateſt and moſt neceſſary *Articles of the Chriſtian Faith*, profeſſed and owned by us, and declared to be neceſſary to be owned, profeſſed, and confeſſed by us, (as that **Faith in the Man Chriſt as he dyed for our Sins and roſe again**, *is neceſſary to our Chriſtianity*, *Regeneration*, *Sanctification*, *Juſtification*, *and Eternal Salvation*, as well as to believe **the Inward Appearance of God and Chriſt**, by his *Grace*, *Light*, *Life and Spirit in our Hearts*, and that therefore none is a true and perfect Chriſtian in kind and Nature, without this Faith, and that we muſt not place our whole Salvation upon any Light, Gift or Grace within us, ſo as to ſay it is ſufficient to Salvation, without any thing elſe, as ſome have ſaid, thereby to exclude **the Man Chriſt Jeſus**, in whom the fulneſs of Grace and Truth dwelleth, and of whoſe fulneſs we receive,

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and Grace for Grace, even every new and fresh Supply and increase of more Grace, with many other the greatest and most necessary *Articles of the Christian Faith*,) must be called Imposition, and refused to be Terms of our *Communion*, and yet far less Matters, (as these abovementioned, of Plain Language, Habit, Salutation, *&c.* Mens and Womens Meetings) must be made such Terms of Communion, so as to exclude them by such a severe Penalty, as not to own them to be in Unity with us, and yet allow them to be in Unity with us, that may differ from us in great and weighty Matters of the *Christian Faith*, for ought we know, if they have but the Policy to conceal their unbelief, or if they express it as some have done, to call it but a Weakness, whereas to deny or oppose the other lesser things abovementioned, is not reckoned by many a Weakness, but such a Matter as for which a Man is Worthy to be denyed, for my part, I see not the Consistency of these things, and so I Judge, nor do many more. And whereas some have charged me with Imposition, for modestly presenting a Paper, called *Gospel Order and Discipline improved*, &c. some years ago, to the Yearly Meeting at *Burlington in West Jersey*, delivered only by way of Proposition and Query, being read in the hearing of many Witnesses very lately) I see not why any should call it an Imposition, which is only proposed by way of Query, and was never urged or pressed by me at any time; but the Paper it self is so fair and innocent, and so free of any thing that looks like Imposition, that several Friends that have seen and heard it read, are well affected with it, and do wish that Friends might find it convenient to practice the things therein mentioned, they being generally agreeable to *Scripture*, and well Warranted by either General or Particular Precepts of *Scripture*, and therefore cannot be called Imposition. And whereas some through ignorance and shortness of understanding, have blamed some of the ten Articles or Heads of Doctrine, having this Title, some of our Principles to which if ye agree (lately read before many Witnesses, but no ways contradicted) I have in readiness to Print a Collection of *Testimonies* out of *Friends Printed Books*, to prove every one of these ten Articles, (as well as I have elsewhere proved them out of the *Holy Scriptures*) divers of which have been so much opposed by some, and questioned by others; and seing there hath

been of late ſo much querying about Principles by ſome. Is it not high time that by the general Conſent, Advice and approbation of the moſt judicious, wiſe and underſtanding of Friends now alive, all the moſt neceſſary Principles and Doctrines of our Faith, both common and peculiar, ſhould be publiſhed and made known, for the great good, Service and benefit of Men in General, as well as for the Good of Us and our Poſterity in particular; that in our univerſal and harmonious Teſtimony both with the *Scriptures*, and with ſound Chriſtians in all *Ages*, and with one another, the Poſterity that is to come after us and our Children that are growing up, may have the benefit thereof, and thereby have occaſion to bleſs God on our behalf. And alſo, that whatever weak and unſound or unjuſtifiable Expreſſions, Sayings or Paſſages are to be found in any Books among us that have happened through humane weakneſs, or inadvertency, that are offenſive and ſtumbling to other Profeſſions, and hurtful to the Weak among our ſelves may be Noted, Corrected and amended, without partiality and reſpect of Perſons, and in ſo doing we ſhall not only ſhow our Love to *Truth*, but alſo to thoſe Men, not by cloaking, but by amending what is amiſs in them, which is the beſt way of covering them, (as God covereth us when he amendeth and reformeth us) after the worthy Example of them that have been the Succeſſors of thoſe called Fathers in the Church, ſince the Apoſtles dayes, who having highly eſteemed and loved them for their Works ſake, yet have corrected their Errours impartially, having in ſo doing imitated the Example of Bleſſed *Sem* and *Japhet*, who *taking a Garment went backward and covered their Fathers Nakedneſs.*

And as concerning the Advice given me by ſome to retract the bitter or ſevere Language that I have given to ſome of my oppoſers, in ſome of the late Printed Books, which advice they gave with telling me, and many others, that I have confeſſed my human Imperfections and Paſſions: to this I anſwer, ſome who have ſo adviſed me, ſhould give me their good Example, by retracting their much more bitter Language, and more hard and ſevere Names they have given to ſome who have differed from them in leſs Matters. But why do they not give the ſame advice to

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my Oppoſers, who have far exceeded me, as appeareth by their three Judgements, and other their Papers and Manuſcripts againſt me. As alſo, why do they adviſe me to call in my Printed Books, and yet give them of the other ſide no advice to call in their falſe Judgements given out againſt me, without all Conviction, Hearing or Tryal. However let them particularly tell me what the hard Words are, that I have given to any that I cannot prove to be due unto them, and I ſhall yield to their Advice. And as to my confeſſing my *Humane Imperfections*, it is not well ſo to glory over me, and thereby to leſſen my Reputation and Chriſtian Teſtimony among *Friends*, while they are ſilent wholly of ſome of their own far greater Imperfections and paſſionate behaviour uſed towards me, before many Witneſſes. I Judge it is more Chriſtian, and a greater Argument of a Mans grouth towards Perfection to achnowledge his ſinful Infirmities in the ſight of God or men, and to be humbled under the ſenſe of them, than like the proud *Phariſee* to juſtifie ones ſelf, whenhe may be, and is really guilty of greater Evils. But as I have again and again ſaid unto them, *For my inward Defects and Infirmities I am only accountable unto God, whoſe tender Mercies and Forgiveneſs for Chriſts ſake, I have humbly ſought and obtained, and have a firm Faith and Hope in due time to overcome them all, and be made more than a Conqueror through him that hath loved me, but to Men I am only accountable for my Words and Deeds*; and as I have not acknowleged unto any (nor ſeen juſt cauſe ſo to do) ſo they have not proved me guilty of either Words or Deeds, that the Truth condemneth in relation to theſe Matters, whereof ſome have accuſed me; and it is not well to miſconſtrue my ſincere and Godly Zeal, in my boldly and ſharply reproving groſs and vile Errours, as well as wicked Practices, and to call it paſſion, ſinful anger and wrath, but it is a ſmall thing for me to be Judged of Men, ſeeing he that Judgeth me is the Lord, whoſe Peace, Love, Favour and Approbation, as to the main I enjoy, to my *unſpeakable comfort*, ſtrength and ſupporting, who knoweth the Righteouſneſs of my Cauſe, and the ſincerity of my heart, whatever humane Weakneſſes have attended me, which are greater and more in ſome that do ſo accuſe me, though they have neither the ſincerity nor humility to acknowledge it.

And laſtly as to that adviſe given me by ſome to labour to make up the breach that is already made among them called *Quakers* in theſe *American* parts, I hope I ſhall endeavour it, but it can never effectually be done but in Truths Way, and on Truths Terms; and they who ſo adviſe me ſhould adviſe and admoniſh them of the other ſide, that they call in the many falſe Judgements given out againſt me, from divers Provinces in *America*, without all Hearing, Tryal or Conviction, and particularly that of the 28 falſe Judges from *Penſilvania*, which is the rotten Baſis and Foundation of all the reſt, and which was given out againſt me, without all Hearing, Conviction or Tryal; and alſo they ſhould adviſe them to give out a Teſtimony, aknowleging their Errour, firſt in giving out a Proclamation againſt me, ſigned by *S. J.* and others of their Miniſtry and Elders, which they cauſed to be cry'd againſt me, by the Common Cryer at the Market place in *Philadelphia*, without all Conviction or Tryal, contrary to the Fundamental Laws of all Nations, to the danger of my Life, as well as of my Reputation, wherein they charge me with Words in a Printed Sheet called *an Appeal having a tendency to Sedition, and diſturbance of the peace and ſubverſion of the (then) preſent Government in Penſilvania*, (but I produced a Certificate ſigned by the deputy Governour and Conſul of *Philadelphia*, clearing me of all theſe Charges, and amply declaring my Innocency, and Peaceable Behaviour towards the Government, and them in Authority at that time, which was Solemnly read before many Witneſſes of the People called *Quakers*, that gave great content) and all this only for aſſerting, or rather Querying concerning the Inconſiſtency of the late Practices of ſome of them, with the profeſſed Principles of the People called in ſcorn *Quakers* in theſe parts, as did ſufficiently appear, when ſolemnly read before many Witneſſes, with my anſwer to the ſaid Proclamation. *Secondly*, in Fining *Thomas Budd* and me, each of us Five Pounds a piece, for Reproving *S. J.* his pride, in our juſt Defence in anſwer to his falſe defamatory Judgment againſt us, ſaying concerning him, that *He was too high and Imperious both in Friends Meetings and Wordly Courts*, and of *His being an Ignorant, Preſumptuous and Inſolent Man*, which laſt Words did no wiſe reſpect his Magiſtracy, but

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his being a *Minister*, and by profession, one called a *Quaker*, which I do declare we did Conscientiously, and have sufficiently proved to be true, and is but too well known to be true among the Neighbourhood in that part of the World, and which he did most palpably discover (when going out of the Court, where we were Fined for reproving his Pride) in the *high Street*, to the observation and hearing of divers honest persons that have attested it, stretching out his hand, he said to some of our Friends that were expostulating the case with him, *If I draw forth my hand, I will not pull it in again until I have quelled you all*; as also for his Committing to Prison two Friends of truth, for uttering or publishing the said Printed Sheet, called *An Appeal*; now if this be not impartially censured and judged, and that he, without giving any publick Testimony of his Repentance, and owning his Iniquity in these matters, be permitted or allowed to Preach and Pray in Meetings, after solemn Complaint hath been made against him in an orderly way; what will the People in *New England* say, who have formerly Persecuted our Friends there; and what will others say, that have fresh in Memory the frequent Outcries and Complaints of Friends against Persecution in former days; and how oft have many Friends both in Print and otherwise reproved the Pride, and Imperious behaviour of Magistrates in former days, and yet we find not, that the Magistrates have Persecuted any, by Fining or Imprisoning them for so saying or Printing, nor do we find it in any Law, either in *England*, or *America*; that it is Penal to call a Justice of Peace, *High* or *Imperious*, especially when he is not in the exercise of his Office, and when our Complaint hath been made in an orderly way, against the said *S. J.* and the Record of the Court produced and read in their hearing, and signed with the Clarks own hand, the verity of which *S. J.* denied not; why should any put it off with saying the Legality or Illegality of these Proceedings, according to Men, it appeareth not proper for them to meddle with; but since they have greatly medled with the illegality, and arbitrary Proceedings of other Courts, against the People called *Quakers* h rein *England*, as Witness their many Printed Books, and divers Printed Tryals to that effect; why will they not meddle with the illegality

ty of the Proceedings of that Court in *Penſilvania*; and particularly *S. J.* being perſonally preſent before them when complained againſt. If it be ſaid, what they did, they did by a Law, as that Law has not been, nor can be produced, ſo it will be ſaid, that they in *New-England* had a Law when they put our Friends to Death, and the Jews ſaid, they had a Law, when they put our Bleſſed Saviour to Death. But if they do not think it proper to meddle with the illegality of theſe Proceedings as to Men, why do they not at leaſt meddle with the illegality of it, as to God, and Truth and Righteouſneſs, to remove the Scandal and offence out of the Minds and Conſciences of Many tender Friends that are greatly wounded and ſcandaliſed to hear *S J.* Preach and Pray in the Meetings of the People called *Quakers*, and to be Countenanced and allowed ſo to do, without his having given the leaſt evidence of his Repentance for thoſe Evils; whereas for much leſſer matters men have been diſowned, and a Judgment in Writ given out, and Recorded againſt them, and chiefly in order to make up the Breach in *America*, and to prevent any hurt here, they ought to paſs an expreſs Cenſure and Judgment upon all and every one of theſe groſs and vile Errors that I have proved divers of them guilty of in *Penſilvania*, by Manuſcripts, and Papers ſigned with their own hands, and to procure the perſons guilty of theſe Errors, to Condemn them, otherwiſe not to own them as Friends and Brethren. And whereas ſome ſay, wherein *G. Keith* apprehends himſelf injur'd or aggrieved by any particular perſons, he ought to exerciſe a *Spirit of Forgiveneſs*, &c. I Anſwer, And ſo I hope I do, towards them, and all Men who have wronged me; yet doth, or can my ſo doing clear *S. J.* (and his Brethren) who have ſo apparently Injured me without his and their Repentance? And if this be the Method and way to anſwer all the Complaints of Injur'd and Oppreſſed Perſons who cry and complain againſt the Injuries and Oppreſſions done to them, and lay it before Meetings, appointed for the Exerciſe of Church Diſcipline, who profeſs to hear and judg impartially in all caſes of Complaint, to tell them, they muſt exerciſe a Spirit of Forgiveneſs towards them, whom they apprehend to have wronged them, without requiring the perſons that have done

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the wrong, to clear themſelves by ſome Teſtimony of their Repentance; then why is it, that in all other, or moſt caſes of leſs Importance, they require them that are Guilty, to Write Papers of Condemnation, that they may be Recorded for the clearing the Truth; yea, what need of any Meetings for Diſcipline at all, if this method and way take place, to tell them that are wronged, they muſt exerciſe a Spirit of forgiveneſs towards ſuch who have wronged them, without either giving due Judgment againſt the Guilty, or requiring them to Judg themſelves for the ſame, or if they give any Judgment againſt them, yet in ſuch a manner, as without any publick Teſtimony of their Repentance, to allow and countenance them as Brethren, and in unity with them.

But why ſhould any repreſent me as the provoker, and them as the provoked? Where as the plain Contrary is true, that the Provocation began on their ſide, and what I ſaid of *Samuel Jennings*, or any of them, was in defence of my Chriſtian Teſtimony and Innocency.

FINIS.

POSTSCRIPT.

I Declare my real and ſincere Intention to remain in unity with all faithful friends and Brethren every where, and to continue to meet with them, and to exerciſe my gift of Miniſtry among them, as God ſhall be pleaſed to enable me in a Spirit of Love and Peace, ſo long as I can have the free Exerciſe of my gift among them, without interruption or diſturbance, as it is not my purpoſe, nor hath it been my way, nor I hope ſhall it be, to uſe any interruption or diſturbance towards any, but to behave my ſelf orderly and peaceably towards all; and I would have none to entertain Jealouſies and evil thoughts concerning me, as if I did deſign any breach among faithful friends, having ſo long

laboured

Laboured for 30 years past in the work of the Ministry, by preaching and writing; and God having blest my Labours with great success, in being an Instrument to the bringing many into the blessed unity and fellowship with his Spirit, and one with another in the same, and my Love remaining intire towards many, and their Love so remaining towards me; why should any be jealous over me, as if I had intend a breach among the faithful, or to scatter what I have been endeavouring with many brethren, in much labour of mind and body, and great sufferings, to gather; or to destroy what I have by the Grace and help of God been building up: I earnestly request and beseech all faithful friends and brethren every where, who have had any former true knowledg of me in the truth, and more especially those who have received any spiritual profiting and edification, and Consolation by my Ministry and Testimony, or Writings, to have Charity towards me, and keep in that Love that thinks no evil; for I have had great, and still have so great an interest, room and place, in the Christian Love and Esteem of many Friends and Brethren, by my Christian Testimony, and innocent manner of Conversation, and spiritual Fellowship with them, in the Life and Spirit of Truth, that I cannot be so easily separated from them, as some may suggest, and I hope I never shall, whatever some may surmise to the contrary; but as I neither intend, nor desire any breach among faithful Friends, so I freely declare, I greatly desire and hope for a greater degree of Reformation to take place among us in general, and for a greater growth and increase in Grace, and in Knowledg and in Holiness, than is yet attained to by us; and it is my belief, and hope with earnest expectations, and desires, and freqaent Prayer and Supplication unto God, that he will be pleased more and more to refine us, to make us every way a more Pure People to himself, and to separate and purge out from among us, the many Impurities and Imperfections that cleave to many of us, as well as the many hypocrites, & otherwise unqualified persons that are among us, that the many stumbling blocks and offences that are in the way of many, that hinder them from receiving our Testimony, and joyning with us in the same, may be removed, being firmly perswaded in a sincere Faith, that the Lord is about to make a short and speedy work in the Earth, even to refine all professions on Earth, and to gather out of them all a pure and holy seed, and people to himself. Amen.

George Keith.

LONDON, Printed for *R. Levis*, 1694.